

## THE

## REHEARSAL.

1. By the *Observer's* Argument for *Coercion*, the *Pope* has still the *Dominion* over *England*.
2. The Argument of *Lambard* is Grounded upon the *Pope's* Universal *Supremacy*. Which the *Observer* calls *Honest* and *Admires* it.
3. The *Deposing* Doctrine, and Power of the *People* are Rank *Popery*. Testify'd by the Lord *Bishop* of *Sarum*.
4. Shew'd in *Two Sticks* made one.
5. A *King* Depos'd, *propter inutile Imperium*.
6. Other *Instances* of *Popes* Assisting *Sons* to *Depose* their *Father*.
7. The *Germans* more *Zealous* *Papists* than the *French*.

SATURDAY, September 4. 1708.

(1.) *Rehearsal*. I Have a word more yet to say to the *Observer*. He argues for the Lawfulness of *Coercion* over the *King* from the *Concession* which *K. John* gave, that is, was *Forc'd* to give to his *Barons*. Will not the same Argument hold for the Subjection of the *Crown* of *England* at this Day to the *Pope*? For *King John* did Surrender it to him. If you say, That the *Surrender* was an *Unjust* Act, and Betraying the Right of the *Crown*, and so *Void*. So say I of his Granting *Coercion* to the *Barons* over himself. Did the *Pope* force him to this? So did the *Barons*. May his *Successors* Justly Rescue themselves and the *Crown* from this *Encroachment* of the *Pope*? So may they from this *Rebellion* of the *Barons*. I desire the *Observer* to Try if he can find any Disparity in these Cases. And then what a fine spot of Work has he made, That if his Argument for *Coercion* will hold, then the *Pope* must have *England*! He has as good a Title to it, as either *Lords* or *Commons* or the *People* have for *Coercion* over the *King*.

(2.) *Country-man*. Ther is one thing, *After*, pray let me take Notice of it. In the *Observer* we have been upon, N. 50. which makes this Argument from the *Concession* of *K. John* to his *Barons*, ther is a long Quotation out of *Lambard's* *Saxon Laws*, shewing that the *King* loses the Name of *King* if he do not govern so and so. But it seems all to be built upon the Authority which the *Popes* did then Assume over *Kings*, for thus it is there said,

" As *Pope John* testifies, the Name of  
" King he loses, to whom *Pepin*, and his  
" Son *Charles*, not yet *Kings*, but *Princes*  
" under a foolish *French King*, Wrote, to  
" know if the *French Kings* ought to Con-  
" tinue so Content only with the Royal  
" Name.

This shews it went Higher than as being a *Saxon Law*. For the *French* were not Concern'd with that. And their Writing to the *Pope* about it, shews that it was ground- ed upon that Universal *Supremacy* which the *Pope* then Claim'd over all *Kings*, even in *Temporals*, and to Dispose of their *Crowns*. And this is Confirm'd by the Answer the *Pope* gave to these *French Princes*, where after setting down what the *King* should do, he concludes thus,

" All these things the *King* ought to do  
" in his own Person. Looking upon and  
" Touching the Holy Gospels; and to Swear  
" upon the Holy Reliques, before the King-  
" dom, Priesthood, and Clergy, before he  
" be owned by the Arch-Bishops and Bi-  
" shops, &c.

Upon which the *Observer* says, I admire the Plainness and Honest Simplicity of those times. Here he calls the very Dreggs of *Popery* a Plainness and Honest Simplicity which he Admires. If you had said half so much, *Master*, he wou'd have made you 20 *Papists*.

(3.) *Rehears*. Your Observation is Just, *Country-Man*. And these Precedents the *Observer* brings are not only of *Popish* times, but upon *Popish Principles*. The *Deposing* Doctrin

Doctrin and Power of the People are both Popish. They were first set up (as the Bishop of Sarum says Excellently well) by the Assertors of the Pope's Supremacy, For thus they Argu'd, that the Pope Representing the whole Catholick Church, this Power of the People was Devolv'd upon Him, and so He might Depose Kings at His pleasure. And he shews, with great Strength of Reason, That this Power were better in the Pope, than in the People. All which I have Quoted to you before, Country Man.

(4.) Country-m. I remember it well, Master. And I have likewise got that Sheer you Recommended to me, Entitul'd, *Two Sticks made One, Or, The Devil upon Dun.* And have Hung it up in my Hall. And it serves my Country Neighbours instead of Many Books. For there they see the Principles of the Jesuits and the Presbyterians in two Columns one over against the other, saying the same Words, that the one is but a Transcript of the other. So that we see the Rock out of which the Whiggs and Presbyterians were Hew'd, and the Pit out of which they were Digg'd. And whence our Principle of Resistance came, the Deposing of Kings, and the Power of the People. These were first set up among Christians by the Papists. And they who Rail at Popery lick up their Spittle!

(5.) Rehears. And Lambard in his *Saxon Laws*, as Quoted by the *Observer*, tells Us of two French Princes asking the Pope if they might not Depose their Father, because he was Foolish, and that he shou'd be Contented only with the Royal Name? And the Pope determines that he shall not Retain so much as the Name of King. And for want of other Crimes (for he was a Vertuous and a Pious Man) *propter inutile Imperium*, because he was too Mild, a Chp in Pottage, and a Cypher upon the Throne, letting others Manage and do what they will. And this is the Example which the *Observer* proposes to Us for Imitation!

(6.) Country-m. And he can give Instances since that time of Innocent Popes who have Join'd with Godly Sons to Depose their Father, and the Saints Consenting and Abetting!

Rehears. They will Joine with the Pope or the Devil to Depose their King— And let the Pope but give them Leave to Call him a Whore, they will follow all his Commands, Maintain his Principles, and be his Under-Spur-Leathers to Undermine and Destroy the Church of England. They will make him Head of their Confederacy, and Fight under his Banner, to Restore his Supremacy in France.

(7.) Country-m. I have heard indeed, That France has always Contested the Pope's Supremacy, and have had many Bickerings with the Court of Rome upon that Head. But I have not heard the like of our Saxon Popish Progenitors, whom the *Observer* would have us follow.

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